第三周

祷告使神的旨意行在地上

读经：太六 10，路十一 1，约壹五 14～15，约十五 4～5、7

纲要

周一、周二

壹 虽然一切的事，神都有祂的旨意，但是祂并不单独行动；祂要地上人的意志响应祂的旨意，神才有所举动—太六 10，约壹五 14～15：

一 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，与祂是一，好叫人在祷告中发表并响应祂的旨意，为着祂意愿所喜悦的—弗一 5、11，赛十四 12～15，太六 10，七 21，二六 39，腓二 13。

二 神不愿独自行动，祂不肯单独成功祂的旨意，乃是当神的子民与祂表同意，并与祂是一时，祂才肯成功—西一 9，四 12：

1 如果只有天上的旨意，神就不行动；唯有当我们这些神的子民要天上的旨意行在地上的时候，天上的旨意才会成功在地上—太六 10。

2 因为神是照祂所立的定律行动，祂不肯用祂自己的旨意来抹煞地上人的意志；祂不肯剥夺人的意志而有单独的行动—书二四 15、22。

Week Three

Praying for God's Will to Be Done on Earth

Scripture Reading: Matt. 6:10; Luke 11:1; 1 John 5:14-15; John 15:4-5, 7

Outline

Day 1 & Day 2

I. Although God has a will for everything, He does not act independently; rather, He wants the human will on earth to echo His will before He does anything—Matt. 6:10; 1 John 5:14-15:

A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and be one with Him so that man may express and echo His will back to Him in prayer for the good pleasure of His will—Eph. 1:5, 11; Isa. 14:12-15; Matt. 6:10; 7:21; 26:39; Phil. 2:13.

B. God will not act independently, and He will not accomplish His will alone; instead, He will accomplish His will only when His people agree with Him and are one with Him—Col. 1:9; 4:12:

1. If there is only a will in heaven, God will not move; the will in heaven is accomplished on earth only when we, His people, want the will in heaven to be done on earth—Matt. 6:10.

2. Because God acts according to laws established by Him, He will not annul man's will on earth by His own will; He will not usurp man's will and act independently— Josh. 24:15, 22.

3 所有和神在地上的行动与工作发生关系的事，都得有地上的意志来与神合作才能成功—约七 17。

4 神所要作的，神不能单独去作；唯有召会与神合作，祂才能作；祂是借着召会成功祂的旨意。

5 什么时候神子民的意志和神的旨意完全合一，神的旨意就要行在地上，如同行在天上—太六 10。

周三

贰 神的心意是要借着信徒与祂联合的祷告来成功祂的旨意—10 节，约十五 7：

一 神的子民必须祷告，神才能在地上行动，成功祂的旨意。

二 神所最喜悦的祷告，乃是求神成功祂旨意的祷告—约壹五 14。

三 神要我们与祂同工来成功祂的旨意；与祂同工的方法就是祷告—路十一 1，十八 1，帖前五 17：

1 祷告乃是为着与神的旨意联合，使神能在地上作工，以成就祂的定旨—罗八 26 ～ 29。

2 我们如果不在祷告里与神同工，使祂的旨意行在地上，如同行在天上，祂就不能在地上行动，成功祂的旨意—太六 10。

3 我们若与主是一，就会要神所要的，我们的意愿也就成为神的意愿—约十五 7。

4 成功神旨意的祷告，不是要神去作我们所要作的，乃是要神去作神所要作的；这样的祷告是神旨意在地上的出口—约壹五 14 ～ 16。

3. Everything related to God's move and work on earth can be accomplished only when there is a will on earth that cooperates with Him— John 7:17.

4. God cannot do what He wants by Himself; He does it only with the cooperation of the church; He accomplishes His will through the church.

5. Whenever God's people place their will in harmony with God's will, the will of God will be done on earth as in heaven—Matt. 6:10.

Day 3

II. God's intention is to accomplish His will through the believers' prayer in union with Him—v. 10; John 15:7:

A. God's people must pray before God will move on earth to accomplish His will.

B. The prayer that is most pleasing to God is the prayer that asks for the accomplishment of His will—1 John 5:14.

C. God wants us to work with Him to accomplish His will; the way to work together with Him is to pray—Luke 11:1; 18:1; 1 Thes. 5:17:

1. The purpose of prayer is that we be one with God's will so that God can work on earth to fulfill His purpose—Rom. 8:26-29.

2. If we do not work together with God in prayer for His will to be done on earth as it is in heaven, He cannot move on earth to accomplish His will—Matt. 6:10.

3. If we are one with the Lord, we want what God wants, and our will becomes one with God's will— John 15:7.

4. The prayer for the accomplishment of God's will is not asking God to accomplish what we want Him to do but asking God what He Himself wants to do; such prayer is the outlet of God's will on earth—1 John 5:14-16.

周四

四 使神的旨意行在地上的祷告，包含四个步骤—太六 10：

1 神按着祂的旨意，起意要作一件事—弗一 5、11。

2 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。

3 我们响应祂的旨意并回头祷告给祂听—约壹五 14。

4 神照着祂的旨意作成那件事—15 节。

五 神需要我们操练灵以及我们复活的意志，照着祂的神圣意愿祷告，这意愿就是要我们彰显并享受基督，要我们实行身体生活，并要基督的身体借着我们被建造起来—来十 5～10，罗十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16：

周五

1 一个真实祷告的人，他的心愿完全调到神的心愿里，他的思想与神的思想完全是一；神的愿望翻印到他里面，他是有启示的人，他的心是神心的复制—撒上二 35，三 21，十二 23。

2 当我们在祷告中来到主这里，我们要让那灵把我们的心愿与祂的心愿调和，把我们的思想带到祂的思想里，并把祂的心愿和思想翻印到我们里面；这样，我们向神发出的祷告，带着祂内里的心愿，对祂会是珍贵、有分量、有价值的，也会叫撒但受亏损—罗八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

叁 使神的旨意行在地上的有效祷告，乃是神心愿和心意的发表，也是我们住在主里面

Day 4

D. Prayer for God's will to be done on earth consists of four steps—Matt. 6:10:

1. God intends to do something according to His will—Eph. 1:5, 11.

2. He reveals His will to us through the Spirit for us to know His will.

3. We return and echo His will back to Him through prayer—1 John 5:14.

4. God accomplishes His work according to His will—v. 15.

E. God needs us to exercise our spirit with our resurrected will to pray according to His divine will for Christ to be manifested and enjoyed by us, for the Body life to be practiced by us, and for the Body of Christ to be built up through us—Heb. 10:5-10; Rom. 12:1-2; Eph. 1:4-6, 9, 11, 22b-23; 3:16-19; 4:16:

Day 5

1. A genuine man of prayer is one whose desires are fully blended into God's desires and whose thoughts are fully one with God's thoughts; he is a man in whom God's desires are imprinted, a man of revelation whose heart is a duplication of God's heart—1 Sam. 2:35; 3:21; 12:23.

2. When we come to the Lord in prayer, we need to allow the Spirit to mingle our desires with His desires, lead our thoughts into His thoughts, and imprint His desires and thoughts into us; then the prayers that we utter to God with His inward desires will be precious, weighty, and valuable to Him and will cause Satan to suffer loss—Rom. 8:26-27; Phil. 4:6; Col. 4:2, 12; Mark 9:28-29; Eph. 6:10-20.

III. Effective prayers for God's will to be done on earth are the expression of God's desire and intention and are the

以及祂的话住在我们里面的结果—约十五 4～5、7：

一 祷告乃是神的心愿经过我们，再回到神里面去：

1 我们祷告的心愿不是我们发起的，乃是神所发起的，是神心愿的发表—弗一 5、11。

2 神的心愿和心意借着那灵，涂抹在我们里面，变作我们的心愿和心意，我们就在祷告中向神发表—约壹二 20、27，五 14～15。

3 所以我们的祷告，是神的心愿和心意从神里面出来，经过我们，再回到祂那里去—14～15 节。

周六

二 一切有力的祷告，在神面前算得数的祷告，乃是我们住在主里面，也让祂的话住在我们里面而产生出来的—约十五 4～5、7：

1 当我们住在主里面，祂的话也住在我们里面，我们就能摸着神的感觉，明白祂的心愿—7 节。

2 我们摸着了神的感觉，明白了神的意思，我们自然就有神的心愿，这心愿出自祂在我们里面的话—7 节。

3 祂的心愿就成了我们的心愿，祂所愿意的就是我们所愿意的，我们就照着这心愿祷告。

4 主要答应这样的祷告，结果神的旨意就要“行在地上，如同行在天上”—太六 10。

issue of our abiding in the Lord and of His words abiding in us— John 15:4-5, 7:

A. Prayer is God's heart's desire passing through us and returning to God:

1. The desire in our prayers does not originate with us; it originates with God and is an expression of what God desires—Eph. 1:5, 11.

2. God's desire and intention are anointed into us through the Spirit and thus become our desire and intention, which we express to God in prayer—1 John 2:20, 27; 5:14-15.

3. Our prayer, therefore, is God's desire and intention coming out from God, passing through us, and going back to Him—vv. 14-15.

Day 6

B. All prevailing prayers—prayers that can be counted effective before God—are the result of our abiding in the Lord and allowing His words to abide in us— John 15:4-5, 7:

1. When we abide in the Lord and His words abide in us, we touch God's feeling and understand His desire—v. 7.

2. After we touch God's feeling and understand His intention, we will spontaneously have His desire that comes out of His words in us—v. 7.

3. His desire will become our desire, what He wants will be what we want, and then we will pray according to this desire.

4. The Lord will answer this kind of prayer, and thus the will of God "will be done, as in heaven, so also on earth"—Matt. 6:10.

第三周■周一

晨兴喂养

赛十四 12 ～ 14 “明亮之星，清晨之子啊，你何竟从天坠落！…你心里曾说，我要升到天上；我要高举我的宝座…使自己与至高者一样。”

太六 9 ～ 10 “所以你们要这样祷告：我们在诸天之上的父，…愿你的国来临，愿你的旨意行在地上，如同行在天上。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。（以弗所书生命读经，六三四页。）

信息选读

按着人的想法，神为什么不在一分钟之内把撒但消灭了。但是神没有这样作。神要和人合起来去对付撒但。神有神的意志，撒但有撒但的意志，人也有人的意志。神就是要得着人的意志和祂合起来，祂不肯单独地去把撒但消灭了。我们不知道这是为什么，但我们知道神喜欢这样作。神不单独作，神要人和祂合作。这就是召会在地上的责任。

神要作一件事，祂就要把祂自己的意思借着圣灵摆在我们里面，经我们把那意思化成祷告之后，神才把那

WEEK 3 — DAY 1

Morning Nourishment

Isa. 14:12-14 How you have fallen from heaven, O Daystar, son of the dawn!...You said in your heart: I will ascend to heaven;...I will exalt my throne.... I will make myself like the Most High.

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens...; Your kingdom come; Your will be done, as in heaven, so also on earth.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

Today's Reading

Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man's will to be joined to Him; He does not want to destroy Satan alone. We do not fully understand, but we know that God wants to do it this way. He does not want to act alone; He wants man to cooperate with Him. This is the responsibility of the church on earth.

In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our

件事作好。神作事必须有这么多的手续，神作事非这样不行，神需要我们人和祂合作，神需要有一个意志是和祂同心的，是和祂同情的。如果神所有的事都是不顾我们人就去作的话，那就完全用不着我们人在这里了，我们就不必知道什么是神的旨意了。但是，神每一个旨意都要我们去遵行，神要叫我们的意思与祂的旨意合在一起。（倪柝声文集第二辑第十八册，一八至一九页。）

按创世记二章来看，神造人是给人自由意志的。神有神的旨意，人有人的意志，人的意志和神的旨意一不合，神就立刻受限制。…如果在地上都是没有灵的物质，神可以不受任何的限制。但是有一天，神造了人。那一个人不象一块石头，不象一根木头，不象一张桌子，不象一把椅子，让神把它摆在这里就在这里，把它搬到那里就到那里。神造的那一个人是有自由意志的，那一个人可以决定说，我听神的话；那一个人也可以决定说，我不听神的话。神没有造出一个人是非听祂的话不可的。神所造的一个人是有自由意志的，神所造的一个人是能听神的话，也能不听神的话的。

神为什么要在时间里受限制呢？因为神知道祂在第二个永世里要得着一个和谐的意志，就是人自由的意志和神的旨意是和谐的。这是神的荣耀。…神不乐意祂所造的人像一本书那样听人摆布。神愿意人完全顺服祂，神也给人一个自由的意志，神的意思是要人的自由意志拣选顺服祂。这是神的荣耀！

在将来的永世里，人自由的意志要和神永远的旨意合在一起。那将是神永远的旨意得着成功的时候，那时人自由的意志与神永远的旨意是和谐的。在每一个人的生命里都有自由意志，而每一个自由意志都是合乎神的旨意的。在将来的永世里，人有自由的意志，人的意志拣选站在神的一边，人能反对神而不反对神。阿利路亚！…这一种和谐的意志乃是神的荣耀！（教会祷告的职事，五至七页。）

参读：祷告，第二篇；初信课程，第七课。

prayer. God operates through this procedure. He works this way. He wants man's cooperation; He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. (CWWN, vol. 38, pp. 283-284)

According to Genesis 2, God gave man a free will when He created him. God has a will, and man has a will. Whenever man's will is not one with God's will, God is limited…. If the earth was filled with spiritless material, God would be without restriction. But one day, God created man. The man He created was not like a piece of stone or wood; he was not a table or a chair which could be placed here or there by God at will. The man that God created had a free will. Man could choose to obey God's word, and he also could choose to disobey His word. God did not create a man who was obligated to obey Him. He created a man with a free will, one who could obey or disobey His word.

God is willing to be limited in time because He wants to gain a harmonious will in the second eternity. He wants man's free will to be harmonious with His will. This is a glory to God….God does not want the man He created to be like a book which can be shuffled around at will. Even though God wants man to be fully submissive to Him, He also gave man a free will. God's intention is that man's free will would choose to obey Him. This is a glory to God!

In eternity future the free will of man will be joined to God's eternal will. That will be the time for God's eternal will to be fulfilled and for man's free will to become harmonious with God's eternal will. Every man has a free will. In eternity future man still has a free will, but it will stand on God's side. He still has the ability to oppose God, but he will not oppose Him. Hallelujah!…This harmony of will is a glory to God! (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 140-141)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 2; CWWL, 1959, vol. 3, "Lessons for New Believers," lsn. 7

第三周■周二

晨兴喂养

西一 9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧和悟性上，充分认识神的旨意。”

四 12 “…以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。”

在将来的永世里，人的意志虽然是自由的，但人的意志都是合乎神的旨意，没有一个意志是不服神的权柄的。但是在时间里，神受人的限制；…神要作得大，人要作得小；神要作得小，人要作得大；神竟然没有自由！在时间里，神的动作受了人的支配。这里所说的人是指着召会说的。在时间里，神所有的动作，是受召会的支配的，因为召会是代表将来在第二个永世里的人。召会在今天是为着神的旨意站在地上的，所以，召会今天如果赶得上神的旨意，神就不受限制；召会今天如果赶不上神的旨意，神就要受限制。神是要借着召会来作祂所要作的。（教会祷告的职事，七页。）

信息选读

今天召会是预先站在永世里的人所站的地位上。那个时候人的意志虽然是自由的，但他是完全站在神永远的旨意一边的。召会今天是预先站在那个地位上。神在永世里怎样能够借着新耶路撒冷—羔羊的妻—来显明祂自己，神今天也能借着基督的身体来显明祂自己。召会虽然有一个自由的意志，但是召会是把她的意志服在神的权柄之下，好象在神的

WEEK 3 — DAY 2

Morning Nourishment

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

4:12 Epaphras...[is] always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

In eternity future, although man's will is free, it will be in conformity to God's will, and there will be no will that is not subordinate to God's authority. However, in time, God is limited by man....God may want something to be big, yet man may want it to be small. Or God may want something to be small, yet man may want it to be big. God has no freedom at all! God's move is controlled by man in time. This speaking is in reference to the church. All of God's moves are limited by the church in time because the church represents man in eternity future. The church is standing on the earth today for God's will. If the church comes up to the standard of God's will, He will not be limited. But if it does not come up to the standard of His will, God will be limited. God is doing what He wants to do through the church. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 141-142)

Today's Reading

Today the church is taking the position that man will take in eternity. Then, even though man's will is free, it will stand completely on the side of God's eternal will. The church is taking that position ahead of time. Just as God will express Himself in eternity through the New Jerusalem, the Lamb's wife, He also is expressing Himself today through the Body of Christ. Although the church has a free will, it submits this will to God's authority as if no other will existed. This allows God to do whatever He wants to do. When the church

旨意以外没有另外一个自由意志一样，神要怎么作就怎么作。今天因着召会把她的意志完全摆在神的旨意之下，神就好象在永世里一样，好象在宇宙中没有第二个意志来反对祂一样。这是神的荣耀！

所以我们要看见召会在神面前所站的地位，我们不能把召会拉低到一个地步说，召会不过是聚会而已。不！召会是一班人蒙宝血所救赎，被圣灵所重生，同时将自己交在神的手里，乐意接受神的旨意，乐意遵行神的旨意，乐意为着神站在地上来维持神的见证。

我们必须看见，神今天作事有一个定律，就是因着地上有自由意志的缘故，神不肯用祂自己的旨意来抹煞人。弟兄姊妹，你不要以为奇怪，这是事实。神是在天上，而祂今天在地上所要作的一切事，都得先有地上的意志这样定规，这样赞成，然后祂才有所举动。祂不肯不顾地上的意志，祂不肯剥夺地上的意志而有单独的举动。所有和祂发生关系的事，都得有地上的意志来与神合作，神才作。是地上要作，所以神作；是地上定规，所以神作。神必须得着人的意志与祂的旨意和谐，这一种和谐的意志，是神极大的荣耀！

我们已经说了，一切的事，神都有祂的旨意，但是神自己并不单独有举动，并不单独来作。神有了旨意，还得有地上的自由意志响应神的旨意，神才有所举动。如果只有天上的，神就不举动；等到地上也要这个的时候，天上的举动就也成功在地上。这就是我们今天所说的召会的职事。弟兄姊妹，你要知道，召会的职事不只是传福音—不是说不要传福音，是说召会的职事不只是传福音—召会的职事是要将天上的旨意带到地上来。（教会祷告的职事，七至九页。）

参读：教会祷告的职事，第一篇。

places its will under God's will today, He will move in the same way that He will in eternity; He will move as if no other will were opposing Him. This is a glory to God!

Now we can see the church's position before God. We cannot make the church so low by suggesting that it is merely a meeting. No, the church is a group of people who have been redeemed by the blood, who have been regenerated by the Holy Spirit, who have committed themselves to God's hand, and who are willing to take God's will, do His will, and stand for God on earth for the sake of maintaining His testimony.

We have to see that God works according to a law. Since there is free will on earth, God will not annul man by His own will. Brothers and sisters, do not think that this is a strange thing. This is a fact. God is in heaven. Yet all His works on earth can be accomplished only when there is a will on earth that agrees with and decides to do the works. He will not put aside man's will on earth. He will not usurp man's will on earth and act independently. Everything related to Him can be accomplished only when there is a will on earth that cooperates with Him. When the earth works, God works. When the earth decides, God acts. God must have man's will in harmony with His will. This harmony in will is a great glory to God!

We have said that God has a will for everything. Yet God does not act independently; He will not do anything by Himself. Even though God has a will, He wants the free will on earth to echo His will before He does anything. If there is only a will in heaven, God will not move. The heavenly move is accomplished on earth only when the earth wants the same thing as heaven. Today this is called the ministry of the church. Brothers and sisters, the ministry of the church is not only the preaching of the gospel. This does not mean that we should not preach the gospel; it means that the ministry of the church is not merely the preaching of the gospel. The ministry of the church is to bring the will in heaven to earth. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 142-143)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 1

第三周■周三

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

路十八 1 “耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心…。”

召会怎样将天上的旨意带到地上来呢？就是在地上祷告。祷告，不是象有的人所想的那么小的事，那么无关紧要的事，那么可有可无的事。祷告是一个工作。召会对神说，“神，我们要你的旨意，”这个叫作祷告。召会知道了神的心意，召会就开口要那一个，这就叫作祷告。召会如果没有这个，召会在地上就没有多大用处。（教会祷告的职事，九页。）

我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。我们从这里就能看见，祷告乃是一个工作，没有一个工作比祷告更紧要，因为祷告就是说出神的旨意，祷告就是成功神的旨意。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。所有从我们起头的祷告，都是没有属灵的价值的。（倪柝声文集第二辑第十八册，一九页。）

信息选读

许多灵修的祷告，交通的祷告，求讨的祷告，绝不能代替工作的祷告，职事的祷告。…工作的祷告，职事的祷告，就是你站在神这一边，你要神所要的。…祷告如果是照着神的旨意，祷告就是最厉害

WEEK 3 — DAY 3

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart.

How does the church bring the will in heaven to earth? It is by prayer on earth. Prayer is not as small and insignificant as some may think. It is not something that is dispensable. Prayer is a work. Prayer is the church saying to God, “God, we want Your will.” Prayer is the church knowing God’s heart and opening its mouth to ask for what is in God’s heart. If the church does not do this, it does not have much use on earth. (CWWN, vol. 22, “The Prayer Ministry of the Church,” p. 143)

The first step in carrying out His will is to pray out God’s will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God’s will and the accomplishment of His will….Prayers that originate from our self-will are useless prayers. Prayers that are according to God’s will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God’s heart have God’s will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value. (CWWN, vol. 38, p. 284)

Today’s Reading

Many prayers for spiritual edification, prayers for fellowship, and prayers for supplication cannot replace prayers which are in the nature of work or ministry…. A prayer which is in the nature of work or ministry is one in which you stand on God’s side, wanting what God wants…. If a prayer is uttered

的东西。召会祷告，就是说，召会把神的旨意找出来了，召会把神的旨意说出来了。祷告不只是求告神，祷告也是一个宣告。召会祷告，就是召会站在神的一边宣告说，人所要的就是神所要的。召会如果是这样宣告的，那一个宣告就立刻生效。（教会祷告的职事，九至一〇页。）

现今有多少的祷告是为着发表神的旨意呢？有多少的祷告是完全忘记了自己，只要神的旨意得着成功呢？…有多少的信徒是天天在神面前，将神所有的心意，向神述说出来，而倾倒自己的心，来求告神，要神成功他所明白的神的旨意呢？…我们这些蒙恩的人，应当为着我们死而复活的主活；所以，今后我们应当活着完全为祂，没有什么是归给自己的。在我们奉献的生活中，祷告也是该奉献上的一件。…神乃是要借着信徒的祷告来成功神的目的。这并非说，信徒不应当求神补满他的需要；乃是说，信徒必须先看明白祷告的意义和原则才可。

神的目的是要我们充满了祂的旨意，因此便忘记了自己的兴趣。神要我们与祂同工来成功祂的旨意；与祂同工的方法就是祷告。所以，祂要我们在祂里面学习知道祂对于各事的旨意如何，而按着祂的旨意来求祂。

祷告并非挽回天心。设想神是刚硬的，我们必须用祷告来和祂争战，使祂顺服我们，改变祂的定规，乃是一种最错误的思想。一切不是顺着神旨意的祷告，都是没有用处的。乃是因为神的旨意受了人或鬼的阻挡，所以，我们在神面前（和神好象是争斗）要祂执行祂的旨意。…因此，我们若非真知道什么是神的旨意，我们就不会与神有同工的祷告。（倪柝声文集第一辑第八册，九至一一、一三至一四页。）

参读：倪柝声文集第一辑第八册，什么是祷告；倪柝声文集第二辑第十八册，第四十篇。

according to God's will, it is the most powerful thing. For the church to pray means that it finds out God's will and speaks out this will. Prayer is not just asking God for something. For the church to pray means that it stands on God's side to declare that man wants what God wants. If the church declares this, the declaration will be effectual. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 143)

How many prayers are a setting aside of oneself and a seeking for the accomplishment of God's will? How many believers …truly work together with God in prayer,… echo back to God His heart's desire daily before Him and empty out their hearts to seek after God and to ask for God to accomplish what they understand as God's will?… As saved ones we should live unto the Lord who died and resurrected for us. Therefore, we should henceforth live completely unto Him, not reserving anything for ourselves. Among all the things in our life of consecration, prayer should also be one consecrated item…. God's intention is to accomplish His own will through the believers' prayer. This does not mean that believers should not ask God to fulfill their needs. It only means that believers should first understand the meaning and principle of prayer.

God's goal is that we be filled with His will to such an extent that we forget our own interest. God wants us to work together with Him to accomplish His will. The way to work together with Him is to pray. For this reason He wants us to abide in Him to learn His will in various matters and then ask according to His will.

To pray does not mean to change the mind of heaven. It is the greatest mistake to think that God is hard and stubborn and that we must use prayer to battle with Him until He yields to us and changes what He has predetermined. Actually, any prayer that is not according to God's will is useless. Because God's will has suffered a hindrance from either men or demons, we come before God (as if we are wrestling with Him), asking that He execute His will….Unless we really know what God's will is, we shall not be able to work together with God in prayer. (CWWN, vol. 8, pp. 9-13)

Further Reading: CWWN, vol. 8, pp. 5-13; CWWN, vol. 38, ch. 41

第三周■周四

晨兴喂养

弗一 9“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

约壹五 14～15“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

神如果会自己打发工人，主就不必命我们去求庄稼的主打发了！如果祂的名自然会被人尊为圣，祂的国度会用不着我们的同工便降临，祂会使祂的旨意通行在地上，祂就必定不教我们这样祷告了。如果祂自己不必有祂召会的同情，便会再来，祂的灵就不必感动使徒求祂快再来了。如果父神自然会使祂的信徒合而为一，祂就不必求祂了。如果人和神的同工是不紧要的，就祂今日在天长远的祷告有什么用处呢？…与神同情的祷告是比什么都紧要的。祂只能在祂儿女与祂同情的事上作工。祂不肯在没有祷告的地方，就是没有祂子民意志与祂联合的地方作工。意志联合的祷告才是真祷告。祷告的得着应验并非祷告的最高目的。祷告乃是为着与神的旨意联合，使神有作工的可能。有时如果意志是与神联合的，就是求错了，得不着应验，但是，神却得着利益，因祂能因着我们的同情而作工。（倪柝声文集第一辑第八册，一四页。）

信息选读

WEEK 3 — DAY 4

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

If God will send laborers by Himself, the Lord would not have told us to ask the Lord of the harvest to send out laborers [Matt. 9:38]! If His name will automatically be sanctified, if His kingdom will come without our cooperation, and if He will cause His will to be carried out on earth by Himself, He would not have taught us to pray this way [6:9-10]. If He will come again without the need for the sympathy of the church, His Spirit would not have inspired the apostle to ask Him to come quickly again. If God the Father will automatically cause His believers to be one, there would not have been the need for the Lord to pray such a prayer.... Praying in sympathy with God is more important than doing anything else. He can only work on matters in which His children sympathize with Him. He is not willing to work where there has been no prayer, where He does not have His people's will in union with Him. This union of the wills is real prayer. Obtaining an answer to prayer is not the highest goal of prayer. The purpose of prayer is that we be one with God's will so that God can work. When our will is one with God, even though we may at times ask amiss and our prayer is not answered, God still receives the benefit because He is able to work as a result of our sympathy with Him. (CWWN, vol. 8, p. 13)

Today's Reading

神作工是有一定的规律的，是有一定的原则的。神虽然能随着自己的意思作，但祂并不是随便去作，祂必须按着祂所定的规律和原则去作。神是超乎一切规律和原则之上的，祂是神，祂可以随着自己的意思去作。但是，我们在圣经中看见一件非常希奇的事，就是虽然祂是大的，虽然祂是可以随着自己的意思作事的，但是祂竟然循着规律而行，祂竟然把自己好象也放在规律之下，受规律的支配。

那么，神作工的原则是什么呢？神作工有一个主要的原则，就是要人祷告，要人在祷告上与祂合作。…从前有一个很会祷告的基督徒，他说，所有属灵的工作都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意，神有一个打算，神有一个要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

在这里，我们不是要看第一如何，也不是要看第二如何，我们所要注意的是第三—我们怎样把神的旨意回头祷告神。请注意“回头”这两个字。一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算、所盼望的，这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一。（倪柝声文集第二辑第十八册，一四至一五页。）

参读：倪柝声文集第二辑第二十四册，第八十七篇。

God works according to certain laws and principles. Although He can act as He pleases, He does not act recklessly; He acts according to His preordained laws and principles. God is above all laws and principles; He is God, and He can act as He pleases. Yet we see a wonderful thing in the Bible. Although He is so great and can act as He pleases, He acts according to laws, and it seems as if He has voluntarily placed Himself under law and is willing to be governed by law. What are the principles of God’s work? One main principle of God’s work is the need for man’s prayer. He wants man to cooperate with Him in prayer.

There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God’s will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God’s children return His will back to Him through prayer. Prayer is the echoing of God’s will. If our heart is in tune with God’s heart, spontaneously we will speak forth God’s will. As a result God will accomplish His work in the fourth step.

We will not look at the first and second steps now. We will pay attention to the third step, which is returning God’s will back to God. Please pay attention to the word return. All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God’s work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God’s work, and it is also one of the most crucial principles in the Bible. (CWWN, vol. 38, pp. 281-282)

Further Reading: CWWN, vol. 44, ch. 87

第三周■周五

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

一个真实祷告的人，…他的心愿…是常进到神的心愿里。

有一种祷告完全是从我们的需要出发的，那种祷告，有时候神也听，但是那种祷告并不能叫神得着什么。…还有一类的祷告，是从神的需要出发的，是从神而来的，是神发起的，这一类的祷告是有价值的。要有这一类祷告的人，不只他这个人要常常进到神面前，并且他的心愿要进到神的心愿里，他的思想要进到神的思想里。因着他这样常常活在神面前，神有些心愿、有些思想就给他知道，给他摸着，这些心愿、这些思想，自然成为他在神面前的愿望而祷告出来。

我们必须学习这第二类的祷告。我们虽然幼稚，我们虽然软弱，但我们还得进到神面前，让神的灵把我们的心愿带到神的心愿里，把我们的思想带到神的思想里，…慢慢的神的心意在我们里面就成了我们的祷告，那个祷告是有价值的。（倪柝声文集第二辑第十八册，二二七至二二八页。）

WEEK 3 — DAY 5

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

A genuine man of prayer is not only one who comes before God continually but also one whose desires are fully blended into God’s desires.... His thoughts are fully one with God’s thoughts.

Some prayers originate from our needs. Sometimes God answers these prayers, but He does not gain anything through these prayers. There is another kind of prayer—one that originates from God’s needs. It comes from God and is initiated by God. This kind of prayer is valuable. Those who have this kind of prayer must be in God’s presence continually, and their desires and thoughts must be mingled with God’s desires and thoughts. Because these ones live in God’s presence continually, He shows them and touches them with His desires and thoughts. These desires and thoughts become the praying ones’ desires, which in turn become their prayer.

We must learn to pray this kind of prayer. Although we are childish and weak, we must still come into His presence and allow His Spirit to mingle our desires with His desires and to lead our thoughts into His thoughts.... Eventually, His desire will become our prayer. These prayers are precious. (CWWN, vol. 38, pp. 453-454)

信息选读

但以理因为进入神的思想里，给他摸着了神的心愿，神的旨意，那些东西就在但以理心里变成了但以理的愿望。…但以理把这个愿望祷告出来的时候，呼喊出来的时候，叹息出来的时候，就是神的心愿。我们要有这一种祷告，是能摸着神的心意的。…〔我们要〕让神的灵带我们到神的心意里。这个也需要我们花工夫去学习。当你才学习的时候，不必有那么多的话语，不必有那么多的思虑。你的心灵应当平静、安宁，你也可以把今天的情形带到神的面光中来思想，你也可以忘记今天的情形，只进到神的话中默想，你也可以就那么活在神面前，在灵里去和神碰一碰，在灵里去让神摸一摸。还不是你去碰神，乃是让神在那里等你去。在那里你有所观察，在那里你有所得着，在那里你摸着神的心愿。…就这样，叫你的心愿进到神的心愿里，叫你的思想进到神的思想里，叫你从这里出发来向神祷告。

你把心愿、思想带到神那里去，在那里神的心愿和思想会翻印到你里头去，作了你的心愿，作了你的思想。这样的祷告，是最有价值的祷告，是最有分量的祷告。…记住主耶稣说，你们要这样祷告：愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。（太六 9 ～ 10。）这不只是三句话要我们把它背过，这三句话需要让神的灵把你的心思带到神面前，让神的心愿、神的思想翻印到你里头，成为你的心愿，成为你的思想，那么，你所发出的祷告才有价值。（倪柝声文集第二辑第十八册，二二八至二二九页。）

祷告乃是神让我们知道祂的旨意，而我们将这旨意祷告回到祂那里。神的旨意乃是起点。祂使我们知道祂的旨意，我们就在祷告中愿祂的旨意成就。这是一个循环。（倪柝声文集第二辑第二十六册，六一页。）

参读：倪柝声文集第二辑第十八册，第五十八篇；第二辑第二十六册，第一百七十一篇。

Today's Reading

Daniel joined himself to God's thoughts; he touched God's desire and will, and they became the desires of Daniel's heart…. When Daniel prayed according to these desires, crying out or groaning because of these desires, they became God's desires. We must have this kind of prayer, a prayer that touches God's heart….We should allow God's Spirit to lead us into His heart. We should spend time to learn this lesson. When we first begin to pray in this way, there is no need to say or consider much. Our heart should be calm and undisturbed. We can bring the things we have encountered into God's presence and consider them, or we can forget about these things and simply meditate on God's Word. We can remain in His presence, touching God in our spirit and allowing God to touch us in the spirit. Actually, we do not have to go to God to touch Him; we can simply wait on Him. While we wait on Him in this way, something will come to our attention, and we will gain something. Then we will touch God's desire…. In this way our desires are mingled with God's desires, and our thoughts are one with God's thoughts. Based on this, we can pray to God.

When we bring our desires and thoughts to God, He will imprint His desires and thoughts into us to the extent that they become our desires and thoughts. These prayers are the most precious of all prayers; they are the most weighty prayers….We have to remember the Lord's Word, which tells us to pray this way: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). We should not just memorize these three sentences. They should afford God's Spirit the opportunity to bring our thoughts to God so that His desires and thoughts can be imprinted in us and become our desires and thoughts. When that happens, the prayers that we utter will be valuable. (CWWN, vol. 38, pp. 454-455)

Prayer is for God to notify us of His will, and for us to pray His will back to Him. God's will is the starting point. He makes His will known, and we will that will in prayer. This is the cycle. (CWWN, vol. 46, p. 1174)

Further Reading: CWWN, vol. 38, ch. 59; CWWN, vol. 46, ch. 171

第三周■周六

晨兴喂养

约十五4～5“你们要住在我里面，我也住在你们里面。…住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

〔约翰十五章七节〕可以分成四个点：第一，你们住在我里面。第二，我的话也住在你们里面。四至五节说，你们住在我里面，我也住在你们里面。但到〔七节〕把“我”改作“我的话”。你们住在我里面，我的话也住在你们里面。“我”变作“话”的意思是说，我有事情向你说明了。好象我到你家里去，先是人去，稍微等一个时候，我就说话，把我的来意说出来了。所以这里说，话住在你们里面，是进一步了。第三，凡你们所愿意的。由于主在我们里面说话，所以我们里头就有所愿意了，这个愿意是出乎主的话。第四，祈求就给你们成就。这样住在主里面，主的话也住在我们里面，还有从主话来的愿意，末了，“愿意”就变作“祈求”。这个祈求不是普通的祷告，乃是专一的祷告。在圣经里面，一说到祈求，都是指着专一的祷告。于是这个祈求，就得着神的答应。（祷告，一五二页。）

信息选读

〔约翰十五章七节〕提到两件事：一面是说我们住在主里面，另一面是说主的话住在我们里面。结果从这个话里就产生出一个祷告的故事来。一切在主面前有力的祷告，算得数的祷告，必定是我们住在主里面，也让主的话住在我们里面而产生出来的。

WEEK 3 — DAY 6

Morning Nourishment

John 15:4-5 Abide in Me and I in you.... He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

[John 15:7] can be divided into four points. The first point is, “you abide in Me.” The second is, “and My words abide in you.” Verses 4 and 5 speak of us abiding in the Lord and Him abiding in us. But in verse 7 I is changed to My words—“you abide in Me and My words abide in you.” I being changed to My words means that I have something to explain to you. This may be clarified by the following example: if I were to go to your home, first, my person would go there; then, after I had been there for a short while, I would speak and reveal the intention of my visit. Hence, when it says here, “My words abide in you,” this is a step forward. Third, it says, “Whatever you will.” Because of the Lord’s speaking in us, we begin to desire something, and this desire is something issuing out of the Lord’s words. Fourth, it says, “Ask...and it shall be done for you.” When we thus abide in the Lord, His words abide in us, and there is the desiring in us that comes out of His words; finally, “will” becomes “ask.” This asking is not an ordinary prayer. It is a specific prayer. Whenever asking is mentioned in the Bible, it invariably refers to a specific prayer. Hence, this asking will be answered by God. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 123)

Today’s Reading

John 15:7 mentions two things: on one hand, it says that we abide in the Lord, and on the other hand, it says that the Lord’s words abide in us. Consequently, the matter of prayer issues forth from the Lord’s words. All prevailing prayers, prayers that can be counted effective before the Lord, must surely be the result of our abiding in the Lord and allowing His words to abide in us.

一个人无论作什么事，都必须是那一种人。一个作大夫的，必须是个作大夫的人；一个作教员的，必定是个作教员的人；一个作母亲的，也定规是个作母亲的人。…一个祷告的人，总括的说，就是一个住在主里面的人。

人一住在主里面，很自然地就摸着神的感觉，懂得神的心意。旧约里的亚伯拉罕就是这样，他因为一直停留在神面前，神就不能不把祂所要作的事，告诉亚伯拉罕。诗篇三十二篇说，神是用祂的眼睛来引导我们。…你活在交通里头，就懂得什么叫作神用眼睛来引导你。我们不必像无知的骡马，一定要神用辔头、缰绳、嚼环来对付，才能明白祂的心意。我们只要活在交通里面，停留在神的面光中，和神亲近，自然就能懂得神的脾气，懂得祂的性情，也懂得祂作事的原则。我们的灵里好象看见祂的眼目，这样我们很自然地就能摸着主的感觉，明白神的意思。

我们摸着了神的感觉，明白了神的意思，我们里头自然就有神的心愿。这时，神的心愿就成了我们的心愿，神所愿意的正是我们所愿意的。

我们摸着了神的感觉，明白了神的心意，同时也愿意神所愿意的，到这时候我们就能祷告。这就是约翰十五章七节所说的，…这个愿意不是出自于祷告的人，乃是出于神在他里面所给他的。这个心愿就是神的心愿，所以一祷告神就垂听。（祷告，一五三至一五四、一六五至一六六页。）

参读：祷告，第十一篇；约翰福音生命读经，第三十四篇；倪柝声文集第二辑第二十六册，第一百七十二篇。

Whatever task a person performs, he must be the kind of person constituted for that task. One who serves as a physician must be a person who is a qualified physician. One who serves as a teacher must be a person who is a teacher. One who serves as a mother must be a person who is a mother. Likewise, you also need to be a praying one so that you can function in prayer.

Once man abides in the Lord, spontaneously he touches God's feeling and understands God's desire. In the Old Testament Abraham was an example of this. Because he continually remained before God, God could not refrain from telling Abraham of His intention. Psalm 32:8 says that God guides us with His eyes.... If you live in the fellowship, you will understand what the Bible means when it says that God guides us with His eyes. We need not be as the horse or as the mule, which have no understanding, so that God has to bridle us with headstall, bit, and reins in order that we may understand His desire. We need only to live in the fellowship, remain in His presence, and draw near to Him. Then spontaneously, we will be able to understand His temperament, His disposition, and the principles of His doings. It is as if in our spirit we catch a glimpse of the Lord's eyes and thus spontaneously touch His feeling and understand His desire.

After we have touched God's feeling and understood His intention, spontaneously we will have His desire in us. At that moment His desire becomes our desire, and what He wants is exactly what we want.

After we have touched God's feeling, understood His intention, and are also able to desire what He desires, then we pray. This is the very thing that is spoken of in John 15:7....This wish does not come out of the one who prays. Rather, it comes out from that which God has anointed into him. Since this desire is God's desire, when he prays, God answers. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 123-124, 132-133)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 11; Life-study of John, msg. 34; CWWN, vol. 46, ch. 172

第三周诗歌

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祷　告 — 在至圣所里

7 7 7 7 副（英 772）

降 E 大调　　4/4

E♭				B♭		E♭		A♭				E♭		B♭7	
3	5	6	5	5	· 4	3	–	i	7	6	5	3	1	2	–
一 主	啊,	我	们	今	聚	集,		同	心	祷	告	寻	求	你;	
E♭				B♭		G		Cm		E♭		B♭7		E♭	
3	5	6	5	5	· 4	3	–	3	4	3	2	3	· 2	1	–
我	们	乃	是	祭	司	体,		要	在	你	前	同	侍	立。	
A♭				E♭7				A♭				B♭7			
1	4	3	4	♭7	6	5	–	6	6	7	i	4	3	2	–
（副）在	此	我	们	同	祷	告,		学	习	摸	着	你	上	好,	
E♭				B♭		G		Cm		A♭		B♭7		E♭	
3	5	6	5	5	· 4	3	–	3	4	3	2	3	· 2	1	–
直	到	灵	里	能	相	调,		使	你	教	会	得	建	造。	

二　切愿前来作祭司，　　在你面前供圣职，
　　用灵来摸你意旨，　　让你完成你设施。

三　我们进到至圣所，　　摸你施恩的宝座，
　　随着灵感向你说，　　让你灵里多经过。

四　从你施恩的宝座，　　流出恩惠的江河，
　　流到我灵滋润我，　　应时帮助我得着。

五　但愿我们的祷告，　　就是你灵的发表；
　　不随己意来求讨，　　只照你意向你要。

六　虽有许多的事务，　　需要向你来求诉，
　　却愿你能有出路，　　过于我们蒙眷顾。

七　我们仰望你圣垂，　　多赐生命的活水；
　　我们饱尝你恩惠，　　就能让你有作为。

WEEK 3 — HYMN

Lord, we meet to seek Thy face

Prayer — In the Holiest

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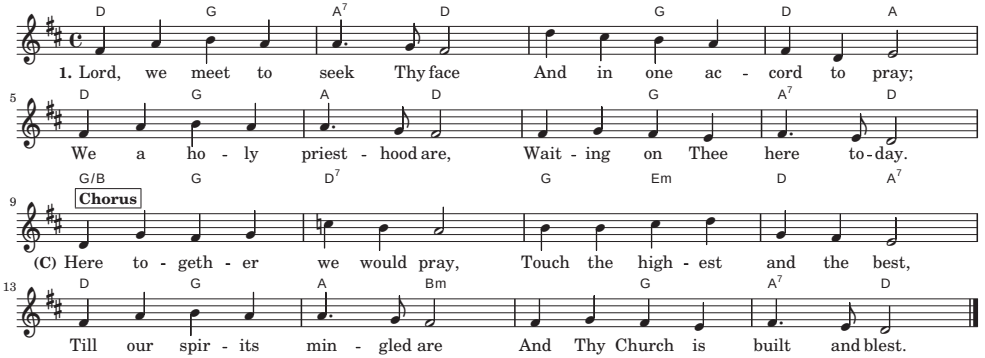

2. As true priests we long to be,
With our spirit sense Thy will,
Thus to serve before Thee here
That Thy plan Thou may fulfill.

3. To the holiest place we come,
Now to touch Thy throne of grace,
By the inner sense to pray
And Thy Spirit's flow to trace.

4. From Thy throne of grace to me
Rivers of Thy grace proceed;
Thus my spirit is refreshed,
Helping me in time of need.

5. May our prayers expression give
To Thy Spirit's mind alone;
Praying not by our desire,
But according to Thine own.

6. Though with temporal matters pressed,
Which we fain would bring to Thee,
Rather than Thy care to seek,
We would here Thy channel be.

7. Here we seek Thy list'ning ear
May Thy living water flow;
When Thy grace does satisfy,
Only then Thy work we'll know.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: